LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

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SKETCH OF THE LIFE OF PRESIDENT GEO. Q. CANNON.

BY APOSTLE MATHIAS F. COWLEY.

PRESIDENT GEO. Q. CANNON.

President Cannon was born in Liverpool, Jan. 11, 1827. His parents were natives of the Isle of Man. Their progenitors were traceable as natives of the island for several previous centuries. While not classed with the wealthy from a worldly point, they were endowed with even greater riches—honesty, integrity and devotion to principle, which secured to them the respect and confidence of the people who knew them. The possession of these excellent traits, coupled with humility, are important factors conducing to man's obedience to the Gospel. In later years, when Apostle John Tay-

lor and his associates bore the Gospel message to England, the parents of Geo. Q. Cannon were readily found among those who knew the "voice of the Good Shepherd," and straightway hearkened thereunto. Early in life Brother Geo. Q. was a devoted reader of the Bible. developing a strong desire to learn more than he could understatnd by a literal reading of the Scriptures. He knew enough, however, through reading the Bible and making comparison between its teaching and that of modern sectarian churches, that the latter were destitute even of the true "form of godliness;" much less did they enjoy the gifts and powers of the Holy Ghost. In his youth he yearned to witness the mighty deeds performed by the Savior and his Apostles.

With such a preparation of heart, Geo. Q. Cannon readily accepted the Gospel as revealed to the Prophet Joseph Smith.

In 1842 the family started for Nauvoo. On the way Brother Geo. Q.'s mother passed from this life, and was buried in the sen. Two years later his father died, leaving a family of orphan children. Leonora Cannon, aunt of Geo. Q., had moved to Canada and become the wife of Elder John Taylor, of whose family Brother Cannon became practically a member, after reaching Nauvoo.

Upon the arrival of the Cannon family there, Geo. Q. recognized in an instant in the midst of a large number of people the Prophet, Joseph Smith. Soon after this Brother Cannon worked for his uncle, Elder Taylor, in the printing establishment and there learned the printer's trade, with which he has had so much to do in later years. When the Saints were exiled from their beautiful city and homes in Illinois in 1846, Elder Cannon accompanied the main body to winter quarters. Here he remained until the next year, when he wended his way with the exiled Saints across the dreary plains to the Salt Lake valley.

He arrived there Oct. 3, 1847, and thus became literally one of Utah's early,(and history has proven), best and noblest pioneers. He and his uncle, John Taylor, who was proprietor of an old-fashioned saw mill—the first established in the valley, labored hard to upbuild the barren waste, which today blossoms as a rose.

Geo. Q. was physically, mentally and spiritually an industrious young man, which grand quality, essential to greatness, has characterized him to the present moment, and will remain to the end of time and throughout eternity. During the early settlement of Utah, food, as well as all other commodities, was very scarce. For weeks at a time, much of the provisions upon which many subsisted, consisted of thistle roots, weeds and the wild sago root. In all these trials Elder Cannon was a practical participant; for weeks at a time his appetite was never satisfied.

In 1849 he was called to go to California and from there he went on a mission to the Sandwich Islands. When the Hawaiian mission was inauguarted, it was not contemplated so much to reach the natives as to preach the Gospel to the white population. The Elders found the opportunities of preaching to the whites very limited, and most of them favored returning home. Here was emphasized a most prominent trait in the character of President Geo. Q. Cannon. He had been sent to declare the plan of salvation. The message is to all the world, without regard to race or nationality. The natives, like the whites, were in darkness, and President Cannon determined that he would not return home, but remain and establish the Gospel among the inhabitants of the islands. He informed his associates that he would stay if he had to remain alone and labor without baptizing a soul. Four Elders remained with him, and the result of their labors is well known. In three and one-half years they baptized nearly 4,000 souls. Brother Cannon also translated the Book of Mormon into the Hawaiian language. From that time a permanent and prosperous mission has existed upon the islands, and thousands of the natives have embraced the Gospel.

Subsequently a sugar plantation was procured and has been successfully managed by the Elders, who have performed missions upon these islands. Early in his missionary work among the natives, President Cannon, in answer to prayer and faithful desire to preach the plan of life to the natives, received by gift from God power to understand what the natives said in their conversation. This was the gift of interpretation, and soon after he was also able to speak the language, with great accuracy.

Elder Cannon returned to California from the Islands in 1854. For some time he assisted Apostle Parley P. Pratt in the preparation of Elder Pratt's very interesting Autobiography. Returning to his home in Salt Lake City, he became one of the Presidents of the 30th Quorum of Seventies, which position he filled with credit and ability. He was soon called on a second mission to the Islands, but before the time of starting was appointed to assist Elder Parley P. Pratt in the publication of a paper in California. Upon reaching California he was appointed to preside over the missions there and in Oregon, while Brother Pratt returned to Utah.

Brother Cannon edited the Western Standard, which contains some of his choicest productions in defense of the Latter-day work. He also printed in the Hawaiian language the Book of Mormon, which he previously translated. This work, with the personal supervision of missionary labors, called for the best mental and physical energies of President Cannon. These he devoted with cheerfulness and great efficiency, to the perfect satisfaction of the general authorities of the Church. In those days missionary work in California, through pulpit and press, was attended with great difficulties, and it is safe to say that no one was better qualified by humility, faith and energy for such a labor than was Elder Geo. Q. Cannon.

When Johnson's army came to Utah, President Cannon, in obedience to counsel, closed up the affairs of the mission and returned home, reaching Salt Lake City Jan. 19, 1858. He was appointed adjutant general in the army, organized to defend the people against invasion. He served with ability. After this he was appointed by President Young to take a printing apparatus, press and material and publish the Deseret News. This labor occupied his time from April to September, 1858. When at Payson, returning from Fillmore to Salt Lake City, he received a call to fill a mission to the eastern states. The call came suddenly and unexpectedly, but Geo. Q. Cannon was, and is a minute man. He made it a rule of his life to answer promptly to every call of duty, and in less than one hour he was prepared to start. The purpose of his mission was to enlighten the public mind regarding the true state of affairs in Utah. This was a delicate matter, as prejudice ran very high. The army being sent to Utah was entirely due to the scurrilous falsehood of federal officers, and others in Utah who thought to make capital by defaming an unpopular people. Brother Cannon labored with indefatigable zeal and efficiency. He was greatly aided in his labors by letters of introduction from Gen. Thos. L. Kane of Pennsylvania, who understood the situation in Utah, and had been an undeviating defender of the Latter-day Saints ever since their expulsion from Nauvoo. By the assistance of these letters President Cannon was enabled to meet and converse with members of congress, many leading editors and other public and influential men. He laid before them the true status of affairs in Utah, and disabused their minds of much prejudice. At the same time he had charge of the branches of the Church in the east, and acted as emigration agent for the Church. In all these labors he exhibited marked ability, good results followed and perfect satisfaction rendered to the Authorities of the Church.

During his absence he was chosen, Oct. 23, 1859, to be one of the Twelve Apostles, a vacancy having been occasioned by the death of Apostle Parley P. Pratt. He returned ten months later and was ordained to the Apostleship Aug. 26, 1860, being then 33 years of age.

Very soon after he was called on a mission to Great Britain, and reached Liverpool Dec. 21, 1860; subsequently the Church printing office was established in that city. Since that time, from the Church printing office in that city has issued tens of thousands of copies of leading Church works and pamphlets, explanatory, and in defense of the Gospel of Christ and the character of the Latter-day Saints.

Elder Cannon returned to America in May, 1862, and with the Hon. Wm. H. Hooper repaired to Washington, D. C. They had been elected senators from Utah, in the effort to secure admission for the territory into the sisterhood of states. After the adjournment of congress in July, 1862, Brother Cannon returned to England and presided over the European mission until 1864. Upon his return in the autumn of '64, an Indian war was in progress, and the journey over the plains was attended with perils, but through Divine Providence no disaster occurred. From the arrival of President Cannon in Utah in 1864, dating backward, more than fourteen years had been spent in misisonary labors far from his mountain home.

While returning, home and family was a source of joy to Elder Cannon, he had no disposition to lay aside his missionary work. The field at home was broad and needed attention. Thousands of youths were growing up in the valleys of Utah and to their salvation, more especially, did he turn his attention. In the winter of 1864-5 he established a Sunday school in the 14th ward of Salt Lake City. In 1866, he began the publication of the Juvenile Instructor. His experiences as a writer, his love for children in particular and mankind as well, aptly qualified him to issue such a paper, designed to inspire and promote faith in the hearts of Zion's youth. The magazine is now thirty-four years old, and it is safe to say that no publication in the shape of a magazine or paper has done so much good among the young people as has the Juvenile Instructor. It is especially adapted to the younger people, and may be read with great benefit by all the Saints. President Cannon, though loaded with many duties, has never failed in devoting time and attention to the Juvenile Instructor, for the growth and development of faith and purity in the hearts of the young people.

In 1867, President Cannon was made general superintendent of Sunday schools throughout the Church. In this position he has faithfully and efficiently served from that day to the present time. He is greatly interested in education, and was at one time chancellor of the Deseret University, and is now one of the Church Board of Education. He recently remarked in public that no labor in life had given him greater satisfaction than the teaching and training of the youth in the paths of righteousness, and in all matters of true education as a means of promoting faith. President Cannon issued a little work called "My First Mission," reciting the hand-dealings of the Lord with himself and associate missionaries upon the Sandwich Islands. This was the first of a series of such volumes which have been issued since that time.

In 1867 President Young appointed him to edit the Deseret News, which wsa then a weekly and semi-weekly. While in this position he instituted the Deseret Evening News. In 1877 himself, with Elder Brigham Young, Jr., again had charge of the Deseret News. President Cannon is the author of a standard work on the life of the Prophet Joseph Smith and many other smaller publications. If all he has written in books, papers, magazines, pamphlets, etc., were published in

book form they would comprise many volumes of several hundreds pages each; from every one of which could be learned lessons of incalculable worth to the children of men. President Cannon is remarkably attached to the Book of Mormon. He wrote "The Life of Nephi," and in many of his writings can be discerned the plain simplicity, the humble faith and spiritual force of the Nephite Prophets. He is a living evidence of the truth stated by the Prophet Joseph Smith, that by reading the Book of Mormon we should get nearer to God than by reading any other book extant. In a business line, President Cannon has been connected with railways, banks, mercantile and other financial enterprises, looking to the promotion and development of resources in the inter-mountain country. He took part in founding Zion's Co-operative Mercantile Institution, and is at present the only surviving member of the original board of directors of that great institution. He has also been a director of the Union Pacific railroad, and has been prominent as a member and officer of the Trans-Mississippi congress. But recently, in company with Apostle John Henry Smith and others from Utah, he attended the session of that body held in Houston, Texas, and subsequently visited the City of Mexico, in the Mexican republic.

In 1871 he was again sent on a mission to the east, to assist in the correction of wrong impressions created in the public mind by wicked and designing men against the Latter-day Saints.

In August, 1872, President Cannon was elected to congress as delegate from Utah. In this position he served for ten years. Although not entitled to voice or vote in legislation, he had marked influence among leading men in that notable body. On account of intense prejudice existing, through false impressions, against Utah and her people, his experience in congress was frequently a most trying one. Notwithstanding this, he made many warm friends in the Capital, and accomplished much for Utah and her people. In 1882, when the Edmunds act came into operation, President Cannon was rendered ineligible to congress, the act barring him out because he believed and practiced plural marriage as a Divine institution. Before leaving congress, however, he had the opportunity of speaking in defense of the people of Utah. He discharged this sloemn duty with ability and courage to the perfect satisfaction of his friends in congress and the people of Utah. In August, 1877, President Young died. In his will he named Geo. Q. Cannon, Brigham Young, Jr., and Albert Carrington as executors. The administration of the estate was attended with considerable perplexity. Several dissatisfied heirs started a suit. Jacob S. Boreman, the judge, issued an order increasing the bonds of the administrators. As this act of the court was altogether unjust and uncalled for, the administrators preferred an indefinite term of imprisonment rather than submit to this travesty by increasing the bonds. After a three weeks' term in the penitentiary, Chief Justice Hunter, who had newly come into office, set aside the action of Judge Boreman and liberated the administrators. Following their liberation President Cannon and associates proceeded with their labors until the affairs of the estate were closed.

Subsequent to the decease of President Brigham Young, the Presidency of the Church was exercised by the Twelve Apostles. When the Presidency was again organized with President John Taylor at the head, he chose for his counselors, Apostles Geo. Q. Cannon and Joseph F. Smith. Since that time the Presidency has been organized twice, occasioned by the decease of Presidents John Taylor and Wilford Woodruff. In each instance Presidents Cannon and Smith have been chosen, and hold that position at the present writing. In this position, as in all previous ones, President Cannon has manifested that humility and meekness which ever yearns for the guiding hand of the Almighty. His choice gifts to counsel and assist in directing the affairs of the Church have more than ever been brought into activity in the Presidency of the Church. In 1884, when the fury of persecution was raging, particularly against plural marriage, it was thought proper for leading men subject to these assaults to go into exile. The spirit of persecution against the Saints was exceedingly bitter. The law, itself severe, was transcended by federal officers in their determination to fine and imprison those who were living in plural marriage. It appeared that the anti-Mormon element were determined to provoke violence and thus secure a pretense that migh result in scenes similar to those enacted in Missouri and Illinois. Much suffering was endured. Thousands of dollars of fines were imposed. Altogether about 800 men and a few women were imprisoned. At last the storm abated, the conservative long-suffering of the Saints was answered as a prayer by the Almighty, and conditions settled down to a moderate enforcement of the law. A double martyr, President Taylor, died in exile. In all these trials President Cannon was a leading sufferer. He was in exile, and suffered a four-months' term in the penitentiary, but all this tended to advance the interest of the cause and prove the Saints to be superior in morals, sobriety, patience and faith, to their persecutors. Their prison life, rather than a stain was a credit, indicating their fidelity to conviction of right. The experiences of President Cannon's life have been so varied through numerous hardships, from his youth up, as to be a heavy strain upon his physical and mental being. He is now past 73 years of age, and, all things considered, is remarkably well preserved. He is still in the enjoyment of health and in the full discharge of his many onerous duties and we trust he will be continued in this life for many years; a blessing, a benefactor to the Saints of God, as he has been from his early youth. His preservation is greatly due to observing the "word of wisdom" and personal cleanliness. An example of virtue, temperance, industry, courage, humility and faith to the people of God. President Cannon is gifted as a speaker and writer, yet his study to use simple language and make his meaning clear to all classes, is worthy the following of all young men, whose lot in life may be cast in a similar mould. Among the many noble traits of character possessed by this great man, there is none more conspicuous and which possibly has never been excelled by any man in this dispensation, and that is: profound respect for the Lord's Anointed. We think it can be truthfully said that no living being ever heard or could possibly infer by word or act from President Cannon the slightest disrespect or even depreciation as to the morality or ability of his file leader. The names of Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow are to him sacred, as shown by his life association with these men of God. As a fitting conclusion of this brief article we subjoin a character sketch of President Cannon from the able pen of Elder John Nicholson:

My first meeting with George Q. Cannon was in the city of Edinburgh, Scotland, in 1862. On the invitation of several brethren of the local branch of the Church, I accompanied them in a friendly call upon him at the house at which he was stopping during a brief visit to the Scottish capital. He was at that time presiding over the European mission.

I was then a youth of 22 years, and afflicted with diffidence, amounting to embarrassment in the presence of strangers, and therefore on this occasion confined myself strictly to the exercise of observation, listening to the conversation and replying tersely to questions directed personally to myself.

I was at once struck with the strength of the personality of the distinguished visitor,—a handsome, vigorous man of 35 years. His figure of medium height, well rounded and erect; the shapely head crowned with a liberal growth of black hair; the cheeks and upper lip clean shaved; the chin adorned with a close hirsute growth. Up to that time his was one of the most striking faces I had seen: a forehead broad and high—the breadth being specially observable in the upper section; a somewhat large, aqueline nose, almost approaching the Israelitish in contour; a well-formed mouth, without rigidity and with an expression of amiability. The large, clear gray eyes impressed me most. In the course of conversation, in which he took the lead, the characteristic mobility of his countenance was exhibited.

My acquaintance with the subject of this personal sketch covers the period from 1862 to the present. At times it has been close—notably while he was at the head of the Deseret News establishment and editor of that journal, commencing in November, 1867, and continuing for several years. Necessarily I had opportunities of becoming familiar with many of his traits. One of these was his regard for detail and appearances. While presiding in Europe he insisted that the clerks employed in the office at Liverpool should write with neatness and legibility. All those who worked under him in that capacity became excellent penmen.

The importance he attaches to appearances is not only apparent in his own unvarying personal neatness, but in his requiring, under proper circumstances, the same condition on the part of others. Hence in the missionary field in Europe he directed that every Elder should be clad in a full suit of black, of clerical cut, and surmounted by a tall silk hat. Frequently when a group of missionaries arrived he would commission one of the office clerks to take the lot to a clothing establishment, where they were thus equipped. Occasionally, but rarely, some of the boys from the far West objected. One of these is now a Bishop in Idaho. While the latter labored abroad he insisted on dispensing with the use of suspenders, in wearing a suit with some semblance of antiquity and not of the regulation cut or color, and a somewhat unsymmetrical article for head-gear. Brother Cannon sometimes good-humoredly referred to this unconventional but really estimable individual.

President Cannon is a gifted speaker. In his earlier experience he was much more deliberate in utterance than later in life. In this he showed his usual fidelity to detail. If he happened to make the slightest error in grammar he would there and then correct himself by repeating a sentence. This was noticeable in the first discourse I heard him deliver. It was on the subject of the necessity of continuous revelation, which he explained with striking clearness. For many years he has ranked among the foremost public speakers of the nation. Added to his wide range of information and deep and sometimes tremendous earnestness, he has been aided by a clear, resonant voice. When warmed to his theme he has on occasions reached the highest flights of oratory, thrilling and captivating his auditors by the forcefulness of his thought and the persuasiveness of his address.

There never was a man within the range of my acquaintance who could so readily as he adapt his speech to convey important thoughts to the minds of little children. This is one of the rarest of gifts. It is natural to him, and he developed it to a high degree of excellence by cultivation. Hence his speech has a wide applicability, ranging from the undeveloped children to the most cultivated audiences of mature people. His addresses have been far from being confined to theological and moral subjects, but have embraced a wide variety of themes, including civil government and other matters associated with the general well-being of humanity.

He is an intense lover of little children, in whom he takes a deep interest. This trait has always been manifested in his visits to families. He never fails

(See page 216.)

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SATURDAY, JUNE 2, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

We wish to call the attention of all delinquent subscribers in regard to renewing their subscriptions.

After July 1st all delinquent names will be dropped from our mailing list. Renew at once.

UTAH WINS.

The intercollegiate debate between the University of Nevada and the University of Utah ended in a glorious victory for the latter. The world is beginning to note that much good can come out of Utah, and as for orators, why the woods are full of them in Zion.

WILL FLOAT THE FLAG.

Deseret News.

Gov Wells has notified all state institutions to throw old glory to the breeze on President Brigham Young's birthday, which occurs Friday, June 1st. While no word has been sent to business men, and those having charge of public buildings, it is believed that they, too, will fall in line and do honor to Utah's founder, first Governor and pioneer.

BRIGHAM YOUNG'S BIRTHDAY.

Yesterday marked the ninety-ninth anniversary of the birth of Brigham Young, second President of the Church of Jesus Christ of Latter-day Saints. President Young was born in the daybreak of the nineteenth century, June 1st, 1801, in Whitingham, Windham county, Vermont. Much has been written of this noble man—the "Lion of the Lord," as he was often called. Through the many persecutions, trials and tribulations which he passed, we find him ever comforting and encouraging the Saints. At times when men's hearts and courage failed them, this Prophet of God marched bravely on, trusting in the mighty arm of his Creator. He led the children of God across the barren wilderness, and was indeed the "modern Moses."

One writer has truly said that "He could speak the language of the stars, discourse eloquently regarding the organization of worlds; and then in simple terms direct how to plow and plant, reap and sow."

At his funeral, President George Q. Cannon said "he had been the brain, the eye, the ear, the mouth and hand, for the entire people of the Church. * * * Nothing was too small for his mind; nothing was too large. His mind was of that character that it could grasp the greatest subjects, and yet it had the capacity to descend to the minutest details."

"His sermons were as practical and full of common sense, as his demeanor was calm and devoid of extravagance and affectation. He discussed upon the highest philosophy and upon doctrine the most profound, but in the same sermon taught his hearers how to beautify their homes, how to build cities, how to redeem the desert. The embodiment of his religion was to do good here upon this earth, and he put his doctrine into practice." "The Lord does not thank you for your alms," said he, "long prayers, sanctimonious speeches and long faces, if you refuse to extend the hand of benevolence and charity to your fellow-creatures, and lift them up, and encourage and strengthen the feeble."

The people, from whom he sprung, and with whom he had always mingled, sought his advice for its wisdom and moderation, and loved him for his hearty, genial, lofty soul, no less than for his conscientious course and deep convictions of right and justice. "He has had to settle difficulties with thousands, and where is the man, Mormon or anti-Mormon, who ever appealed to him for the decision of a case but was satisfied with the result?"

He had faults, because he was mortal, and doubtless these appeared grave to his enemies; but his virtues swallowed them up. Ranking among the immortal benefactors of his race, his defects need no apologies, as his character needs no chiseled monument to mark its greatness. In the whole mountain region of the West, we see the traces of his marvelous genius and his still more wonderful influence on the minds of his people, their organizations and institutions. He stamped his opinions on his day and age, and succeeding generations, gazing through the clarifying glasses of time, will know the truth even better than we, and link his name with the greatest and noblest characters on earth.

By the inspired pen of the gifted Eliza R. Snow, the following beautiful lines were written over thirty years ago:

"Servant of God, most honor'd—most belov'd,
By Him apointed and of Him approv'd.
Prophet and Seer—You stand as Moses stood,
Between the people and the living God."

"All human wisdom and all human skill
Could never qualify you, thus, to fill
The place you occupy: nor could you bear
Thro' human aid, the weight of duties there."

BALLOTING FOR BISHOPS.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" These words were uttered by the sweet singer of Israel—David, the Psalmist—and the expression of this holy man of God appeals to us very forcibly at this particular time when the sects of the day are divided and sub-divided—not only opposing each other, but also divided among themselves. An apt example, illustrative of the disunion existing among preachers of the same professed faith, and one which comes right home to us, having transpired but a few days ago; is the Methodist General Conference recently held in Chicago. In balloting for Bishops it seems that there was a sectional division—the East and the West crossing religious swords, engaging in sectarian tilts, thus causing them to be at loggerheads. Were they united? Not if the reports of that Conference be true. There were long-drawn-out deadlocks, and it was not until sixteen ballots had been taken that they succeeded in electing a Bishop. One can very clearly understand the jangling and contention rife in that convention, when we read that "the venerable John Lanahan, of Baltimore, moved to indefinitely postpone further balloting and thus end this wrangling." Amid much confusion his motion was laid on the table by a vote of 315 to 300, and another ballot was ordered. Perhaps never before, since the organization of the Methodist Church, has there been manifest such dissension and contrariness as was exhibited in Chicago during their late Conference.

In the good old days of Paul and Peter, James and John, preachers of righteousness were made able ministers of the Word by the Spirit of God. It is recorded in the thirteenth chapter of Acts of the Apostles, that when the Lord desired His servants—Barnabas and Saul (Paul), to go forth and declare righteousness and repentance unto both Jew and Gentile, it was the Holy Ghost which said, "Separate me Barnabas and Saul for the work whereunto I have called them"—not the ballot box, but the Holy Ghost—quite a difference and a remarkable distinction. The Spirit and power of God will unite and join as one the hearts of the true followers of the lowly Son; while the evil influence will divide and confuse the children of men. If we are true believers in the written word of God—the Holy Bible—then we must admit that those who are disunited, and divided, are not living and acting in accordance with Holy Writ, for Paul says, speaking by way of commandment in the name of the Lord Jesus Christ, that we should all speak "the same thing, and be perfectly joined together in the same mind, and in the same judgment." Christ prayed to His Father and asked Him to make His followers one! He told them "to tarry in the city of Jerusalem" until they were endowed with power from on

high; and furthermore He gave them to understand that this power—the gift of the Holy Ghost—should guide them into all truth. In guiding into "all truth" it would naturally enough lead them from all error, bind their hearts together, and make them see with an eye single to the glory of God. Paul says, "Let the same mind be in you as was in Christ Jesus." The mind in Christ Jesus was to do the will of His Father, to have His followers united as one; that peace and harmony may abound, and the sons of men agree. Consistency and unity thou hast neither place or lot in the confused ranks of modern Christianity.

"LEARN WISDOM IN THY YOUTH."

When that great and good Prophet—Alma—whose record we have written in the Book of Mormon, was giving his farewell instructions to his beloved son, Helaman, he uttered these very beautiful and expressive words: "Oh. remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever." Could a loving father give unto his son better admonition or more choice counsel, than that given above? "Learn wisdom in thy youth." This is the secret of final success and eternal happiness—learn wisdom. It will aid you in the betterment of your condition temporally, and be beneficial to the salvation of your soul eternally. Says the wise man, Solomon, "Get wisdom, get understanding." Ah! wisdom, thou art a precious gem, possessed by the few, yet sought after by the many. Some have knowledge, using it merely as a stalking horse to vain glory for self; but few possess this rare and priceless jewel—Wisdom.

These words spoken by the faithful Prophet—Alma—informs us that we must "Learn wisdom." Yes, "learn wisdom," by experience, by research, by investigation, and above all, by revelation. What a blessing we would be to our parents, our associates and our God, were we but to learn wisdom in our early days and apply it, as is pleasing in the sight of Our Father in heaven. We have too much worldly wisdom, and not enough of that genuine, pure, divine wisdom that emanates from the throne of God. "The fear of the Lord is the beginning of wisdom," says the Psalmist David, (Ps. 111:10), and the question naturally enough arises: Do we fear God? Or, are we not puffed up in the pride of our own hearts—thinking we know something—being contentious, bigoted and self-righteous? If we lack wisdom; if we are void of understanding; if we fail to possess knowledge, light and intelligence, let us do as James has commanded, "If any of you lack wisdom, let him ask of God." Why not ask the Lord for wisdom? Surely we need the counsel of a kind, loving, just, merciful Father, who holds in His hands the destinies of men and nations. "A man of understanding hath wisdom," but fools die for the want of it; for wisdom is better than rubies," and all other things that may be desired cannot be compared to it.

Let everyone give ear, and let the heart of man incline to the instructions of this dutiful, godly parent, Alma, to his obedient, faithful son, Helaman.

Learn these beautiful words; let them be engraved upon the fleshy tablets of your heart; let them be burned in living letters of gold upon the conscience, to stir you up in remembrance of your duty to God, to your fellow-man, and last, but not least, to your own selves.

History of the Southern States Mission.

(Continued from page 202.)

May, 1897.

President Kimball visited Florida and succeeded in stirring the Elders to greater activity, though he was decidedly unwell the entire time. He found the conference in good condition, and the Elders willing to work for the Master's cause.

Leaving Florida, President Kimball took violently ill, and was carried from the car at Lamison, Ala., where the Elders met and conveyed him to Magnolia, the conference place of meeting. Elder Musser visited the South Carolina Elders in conference on the 15th and 16th. They seemed to be in good spirits and were anxious to be taught further regarding their duties as servants of God. It was quite remarkable to note how faithful and determined were the Saints who attended conference. Some of them walked as far as 250 miles, and several families traveled long distances in camp wagons. They were striving to observe the "word of wisdom" and the grand law of tithing; they were thirsting to drink from the fountain of living truth. Elder Rydalch was appointed to visit the Mississippi and Louisiana conferences, and labor among the Elders for about two months, prior to his going home.

While conducting meeting at Elk Park, Mitchell county, North Carolina, Elders John R. Terry and W. H. Welling were assailed by a mob of outlaws, who threw at the Elders, abusing them in a lively shape; however, the Elders escaped uninjured. Mr. Bowers, the hotel keeper, and a good friend to the Elders, emptied his six-shooter into the mob, piercing through one man's coat sleeve and another's vest. Twenty Elders arrived from the west near the close of the month.

June, 1897.

Oppressive heat seemed to reign supreme during June, in consequence of which many of the Elders suffered great inconveniences; still the work progressed. A goodly number of baptisms were performed. Elder Albert Matheson arrived at the office on the 18th to assist in the work. Elder Joseph McGregor was chosen to temporarily preside over the North Alabama conference.

The spirit of mobocracy made a faint display in South Alabama conference, but resulted in no harm to the Elders.

Nineteen Elders arrived on the 22d inst, and were assigned to their respective fields of labor. Following is a report of work done in the mission by the twelve conferences for the three months ending June 26, 1897.

Miles walked, 149,090; families visited, 49,216; families revisited, 35,171; rejected testimonies, 3,677; refused entertainment, 3,488; tracts distributed, 73,621; dodgers distributed, 39,697; books sold, 2,251; books given away, 2,290; books loaned, 1,920; meetings held, 16,569; gospel conversations, 71,746; gospel letters, 1,307; children blessed, 296; baptisms, 587.

July, 1897.

A good deal of sickness was developed throughout the mission on account of the oppressive heat.

On the night of the 3d inst., at Rodgerway, S. C., the meeting house belonging to our Saints was burned to ashes by their enemies. The fire broke out Saturday night, shortly after the close of the last meeting on the first day of branch conference. On the second day of conference, meetings were held at the homes of the Saints, who, undaunted by the outrage committed, subscribed $75 toward the erection of a new house of worship.

(To be continued.)

JOHN W. RIGDON IS IN SALT LAKE.

John W. Rigdon, of New York City, the only surviving son of Sidney Rigdon, first counselor of the Prophet Joseph Smith, is visiting old friends and acquaintances in Salt Lake City. He recently arrived from the East. In the course of a conversation he stated that a morning paper had not quoted him correctly in some portions of the interview that appeared that morning. In regard to his father's conversion to the "Mormon" Church, and his first knowledge of the Book of Mormon, he stated that he thought Oliver Cowdery was the man who brought the book to his father, but that Parley P. Pratt was with him at the time. Mr. Rigdon stated that he went to his father just before the latter's death, and told him that if he knew anything regarding the coming forth of the Book of Mormon, that had not been told, he owed it as a duty to himself and his family to tell it. The father replied that he had but one story to tell, and that was the story told him by the Prophet Joseph Smith, that the records from which that book was taken were engraved on gold plates, and the father then testified to his son that Joseph Smith was a Prophet of God, and that an angel handed him the plates from which was taken the Book of Mormon. "Do you believe that, Mr. Rigdon?" "Yes, sir, I believe every word of it. For a long time I was skeptical about it, but now I believe every word my father told me and my heart is with the Mormon people. So was my father's; he would never permit a man to speak disrespectfully of the Church in his presence."

Mr. Rigdon stated that it was his belief that Joseph Smith instituted the system of polygamy, and although he (Rigdon) never subscribed to the doctrine, he never said that it came from the devil, as was stated in the interview with the Tribune.

In regard to the introduction of polygamy by Joseph Smith at this early date, there has always been a dispute. The Josephite branch of the Church insists that polygamy was not practiced or sanctioned by Joseph Smith, but was introduced by Brigham Young when he became the head of the Church. Mr. Rigdon said yesterday that he had positive knowledge that polygamy was introduced by Joseph Smith as early as 1843.

Mr. Rigdon affirms that the two points on which his father hung out were polygamy and the accession of Brigham Young to the leadership of the Church, and although he never recovered from the humiliation, and spent the remainder of his days in silence, whenever the Church was assailed the old fire would kindle in his eyes, he would become animated and the assailant would soon retire a thoroughly whipped man.

Mr. Rigdon by profession is a lawyer. He is a ready and intelligent conversationalist, and very affable in manner. His sensitive nature was manifested, when, on speaking of his father's lonely and brooding life, he became so affected that he broke into tears.

He related many very interesting experiences incident to his boyhood life in the Church, and stated that he was proud of having been baptized by Hyrum Smith, the Prophet's brother, and having his father and the Prophet as an audience. He was taken from what was supposed to be his deathbed, and baptized in the river, after which he quickly recovered.

This is John W. Rigdon's second trip to Utah; his first visit was in 1863, crossing the plains with an ox team.

When he was there at that time Mr. Rigdon states he was urged by Brigham Young to write to his father, conveying to him Brigham Young's earnest request to come and make his home in Salt Lake. He wrote the letter, and although he hoped that his father would accede to the request, he felt at the same time that he would not do it. He remained here and in Montana for two years. In 1865 he went to Fort Benton, built a flatboat and traveled down the Missouri to St. Joe, Mo.

Mr. Rigdon was born at Mentor, O., in 1830. He has a wife and three children, two daughters and a son. His son resides in California, and the others of the family still live in New York.

President Snow was a friend of Mr. Rigdon's father, and Mr. Rigdon himself knew the President in the very early days of the Church.

Mr. Rigdon said he expected to remain some time, and would try to see more of the country than he did when he was out there almost forty years ago.

He stated he liked Salt Lake, and if circumstances were such as to permit him to move there, he would certainly do so.

In conclusion, Mr. Rigdon said: "I feel well towards the Mormon people, and I hope that they will continue to prosper, for I feel that they are the people of God."

WHIMS OF NOTED AUTHORS.

Habits and fancies of famous authors are a fruitful source of investigation for the student of literary curiosities. Balzac affected a monkish habit when writing, a garment so wholly at variance with his lax code of morals as to be in a measure grotesque. This robe was necessary before he could settle down to continuous work, and then he labored with tremendous energy. Dickens was uneasy and incapable of satisfactory composition unless he was seated at a certain table. When he was in Paris and Bologne in 1855 and 1856 engaged in writing "Little Dorrit," he carried this table with him, having been compelled to abandon the attempt to work at the novel until his favorite piece of furniture was sent to him from England. The prolific Southey had also a favorite desk and though author of 109 novels and innumerable articles and reviews, he could not write a sentence unless he was seated at that particular desk with his beloved books and familiar articles of library furniture around him. But a singular fancy, stranger than the foregoing, was that of Bacon, who drew inspiration from the fumes of a bottle of claret poured on earth which had been freshly upturned.

Some Grotesque Notions.

Johnson ridiculed all such fancies as unworthy of any sensible man, and declared that if a person were capable of writing at all he could write under any conditions "if he set himself doggedly to it." Presumably the good doctor would have attributed Lord Orrery's literary industry while suffering from gout not so much to the efficacy of the attack as an intellectual stimulus as to the fact that the gout compelled the noble author to indulge in a sedentary occupation. De Quincey is authority for the statement that James Hogg, the Ettrick shepherd, and Graham, the author of "The Sabbath," were unable to versify with any degree of facility unless they sat down with boots and spurs on. This must have produced a lively sense of riding Pegasus in a manner less imaginary than literal. One of the two poets named is likely to have imitated the other's whim, just as John Phillips, an English poet, whose existence is now known only to special students of minor English literature during the Cromwellian and restoration periods, certainly copied the fancy of Isaak Voscius, the Dutch scholar, in having his hair combed by a servant while meditating his works. George Wither, whose poems, written about the same time, are spiritual in subject and treatment, records that he was obliged to watch and fast while engaged in poetical compositions. His inspiraton vanished if he touched meat or drink; "even if I take a glass of wine I cannot write a line," he says.

Made Themselves Ridiculous.

Dickens was a great walker and a keen observer during his pedestrian exercise, but exercise was the primary impulse that started him to cover miles of streets and roads. Coleridge, however, told Hazlitt that he never composed so readily as when walking over uneven ground or making his way through a coppice with the twigs brushing his face. The meditative Wordsworth thought out most of his later poems while walking to and fro, but he preferred a straight gravel path where he could wander mechanically, heedless of any obstruction or impediment. These are different in kind from those caprices of costume such as Buffon's helplessness, without a spotless shirt and starched frill. A leading modern novelist wrote in a variety of uniforms and masquerade dresses according as the character was military or historical; he could only get into the proper vein by wearing the costume of the leading character in the period treated. Dryden indulged a peculiar fancy in having himself bled at frequent intervals and he ate raw meat, believing that it strengthened his imagination. This, however, was a less harmful stimulant than was used by so many famous authors. De Quincey and Coleridge were the two chief writers addicted to opium, but Bishop Horsley, Dean Milner, Shadwell, the poet, and that precious imposter, George Psalmanazar, were addicted to the drug.

They All Tippled.

The use of wine in the eighteenth century was so general that practically all the authors who flourished then were drinkers. One is surprised, however, to find Blackstone sitting down to write his "Commentaries" fortified with a bottle of port before him. Voltaire was an inveterate coffee drinker while engaged in writing, and overindulgence in that beverage during a protracted literary effort was the proximate cause of his death. Schiller also drank coffee, "to thaw the frost out of his wits," but he fancied imbibing the infusion while seated with his feet in hot water. This, he believed, stimulated his imagination in sluggish moods, and he refreshed it during work by copious drafts from a flask of Rhenish wine. Montaigne's amiable partiality for the companionship of his cat is a famous instance of a writer's whim. We can imagine the studious essayist stroking his feline pet with one hand while with the other he penned the witty and wise results of his reading and meditation. Hobbes, the philosopher, indulged in "ten or twelve pipes with a candle" during the time he sat at his desk each day, but so many authors have been dependent on tobacco since the ill-treated Sir Walter Raleigh introduced the Nicotian weed to Europe that their enumeration is impracticable. Tennyson, it will be remembered, was an inveterate smoker among the latter-day poets.

Creatures of Caprice.

Seasons and the conditions of weather were believed by many authors to have affected their imagination and facility of expression. Even the sane and philosophic Milton declared that he never could compose anything to his satisfaction except in the period between the vernal and autumnal exquinoxes. This was his season of inspiration and poetry flowed spontaneously. Thomson, who sang of "The Seasons," Collins and Gray convinced themselves that their muses were subject to exactly the same influences as Milton's. What probably gave rise to such fancies as have been alluded to might be worthy of investigation by the student of psychology. It is known that obedience to some little superstition relative to going to sleep will cure sleeplessness. Perhaps some fortunate composition at a particular time or place or under some peculiar circumstances may have induced the belief that the recurrence or reproduction of the conditions might be essential to the best work. But we do not learn that Bunyan ever wanted to be sent back to Bedford jail in order to renew the literary inspiration which gave birth to "The Pilgrim's Progress." Nor did Cervantes care to return to the wretchedness of the Spanish dungeon in which he wrote "Don Quixote." Indeed, in the last analysis most of the whims of authors may be traced to some form of personal luxury or sybaritic indulgence. —Philadelphia Press.

GLEANINGS.

Coming From Nevada.

Salt Lake Herald.

This afternoon fifteen representatives from the University of Nevada will arrive in this city to take part in the intercollegiate meet and public debate with the University of Utah. The debate will take place in the theatre on Friday evening, the 25th inst., and the athletic contest will take place on the university campus at 2:30 Saturday afternoon.

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Brigham Young Birthday Celebration.

It has been decided to ask the children of the Sunday schools of the Salt Lake stake of Zion to take part in the celebration of the birthday of Brigham Young on June 1. At 9 o'clock on that day they will meet at the monument at the head of Main street. This they will decorate with flowers and they will then be taken to the Tabernacle, where they will take part in commemorative services.

* * * * *

This week the brethren and sisters at the office here enjoyed a call from Elder Geo. H. Emery, who has completed a two years' mission in the Virginia conference. Elder Emery carries with him that sweet, congenial influence so conducive to friend making in the field, and so beneficial for the converting of the honest in heart. He is the son of Bishop Geo. H. Emery, of the 16th Ward, Salt Lake City, and has proven himself a worthy, true representative of his noble sire. He returns to be a joy to his family, an honor to his ward, and a benefactor unto all who stand in need.

The Three and Four Plan.

"At the close of the war," said a Southern representative today, "a great many negroes in the South refused to leave their old homes. My father gathered his former slaves about him and told them they were free and must leave him. Some went and others remained. Among the latter was an old darky named Eph, who swore he would not leave, but would stay and take his chances. 'All right, Eph,' said my father. 'Just take four or five acres and go in on the three and four plan.'

"'An' what am dat, massa, fo' de Lawd's sake?'

"'Why, if you raise three loads of corn you must give me one and you keep two.' So Uncle Eph went to work and raised a crop. At harvest time my father rode over the farm and noticed that Eph had cut his corn. Seeing the old fellow, he rode up and asked him why he didn't do as he had agreed about dividing the corn.

"'Well, massa, yoh said if I raised free loads of corn I wuz to gib yoh one an' take two loads myself, an' I done only raised two loads.'"—Washington Times.

In Memory of the Soldier Dead.

Extracts from an article written by Gen. J e Wheeler for the Chattanooga Times

Devotion to the memory of the dead is not the birthright of any one people, or tribe, or nation, nor does it find its origin in any given period of history. It is a sentiment as ancient as creation, and as widespread as humanity. The first death recorded in sacred history left a broken-hearted Eve to hand down her tears to sorrowing mortals, and from that time there have ever been bleeding hearts which find solace in bringing flowers and sweet spices and precious gifts to lavish upon the lifeless clay, once the casket of a precious, immortal soul.

Among the rudest and most savage people we find sparks of this sentiment. The old heathen held their mosts beautiful and attractive festivals in honor of the dead, and selected their most famous orators to chant the praises of the departed. The older nations of the east allowed this devotion to degenerate into ancestor-worship.

Our aboriginal Indians have thousands of quaint rites, varying with the numberless tribes into which they are divided, for the purpose of commemorating the dead and keeping alive in the hearts of the young the memory of the brave and glorious deeds of their departed chieftans and the beauty and virtues of their mothers.

A sentiment so universally exhibited must be deeply rooted in the human heart; it has its source, indeed, in the eternal youth of the soul which finds its counterpart in the ever renewed springtime of mother earth. The heart may be crushed and frozen by the sordid cares of life which bind it down with the numbness of scores of winters, and yet, as the glad awakening earth flings up its free arms to embrace the ever-renewing youth and newness of the spring-tide, "Hope springs eternal," and the soul bowed down by grief and care and even the weight of years, lifts itself up in the gladness of reawakened life to catch the joys of the newborn spring. The faint murmur of the bursting bud and blossom, the gurgling music of the brook, the drone of insects and the melodious voices of nature's feathered choristers all join to soothe the spirit and send a quickened pulse throughout the weary frame.

We look about for the dear ones wont to share life's joys with us. They are not visible to mortal eyes nor do they respond to our yearning call; but to the keener senses of love and memory they stand revealed so near that we can almost touch their garments; changeless, immortal, they tread strange and unexplored spheres, beckoning us ever upward and onward to higher and holier lives. And we can but keep their memory green, we can but salve the wounds in the sad hearts of those who survive them by enshrining in sweetest flowers the graves of all our loved ones gone before; even more ardently and intensely does the heart yearn to express itself towards our soldier dead and the yearning leads us to place garlands upon the graves of those whose heroic valor has won for them a country's love and gratitude.

Origin of Memorial day.

The American custom of decorating the graves of the soldier dead originated with the fair women of the southern states. If I mistake not, Alabama was the first to inaugurate the annual custom of observing a day as sacred to that purpose.

Beginning with the first anniversary of the close of the great struggle between the north and south, the ladies of the south, led by those of Alabama and Georgia, have held appropriate ceremonies each recurring spring, in honor of the beloved heroes who fell in the civil war. The early spring of the more genial climate of the gulf states brings its wealth of flowers in time to celebrate the memory of the dead during the month when the great armies of Lee and Johnston yielded to the overpowering forces of Grant and Sherman; but in the northern states Memorial Day comes a month later.

The 30th of May was chosen and formally set aside for the purpose on May 5, 1868, in an order to the Grand Army posts issued by Gen. John A. Logan, then commander of the Grand Army of the Republic. The general public took part in the ceremonies thus inaugurated and the custom was so pleasing to the people at large that within a few years most of the northern states had made the day a legal holiday, to be set aside during all time for the special observance of memorial services in honor of the dead soldiers.

There was at first inevitable bitterness and sectional rancor, but these sentiments were little felt between the veterans themselves who survived the war. They grappled with one another and recognized in brave antagonists foemen worthy of their steel, mutual respect soon ripened into esteem and confidence; the conflict had broadened, not narrowed their souls, and by degrees the annual festivities of Memorial Day have wiped out the bitter feelings engendered by internecine strife.

* * * * *

And the boys who followed the flag to the far-away Philippines and died beneath the Stars and Stripes—who stops to ask their state or section? It is enough that they are our soldiers, defenders of this great republic; and no honor is too great to pay to the memory of the American soldier. His prowess, his endurance, his fortitude and his courage have challenged the admiration of the world, and are equalled only by his tender generosity toward a fallen foe.

Today, after the suns and rains and dews of thirty-five years have called forth flowers to carpet the graves of the heroes who gave up their lives on the battlefields of the civil war, or in the hospitals crowded by the conflicts and hardships of the struggle, we are apt to forget what men of '61-'65 endured for their country. The shout of victory reverberating down the chain of time silences the moan of anguish which rose from the place over which brave columns charged. The picture presented to our imagination of bright uniformed hosts, gleaming swords and prancing steeds, obscure those other scenes when the angel of death came to claim the men whose graves we now decorate with flowers.

Lessons of Patriotism.

We would have our children learn the lesson of patriotism which comes from the bivouac, the tedious march and the battlefield. We would have them emulate the self-sacrifice of those men who so cheerfully left the office, the shop, the counting room or the plow to show their loyalty by fighting, and, if need be, dying for their country. Whether they fought beneath the Stars and Stripes or beneath the Southern Cross, they fought for what they conceived to be right, and sealed their loyalty with their blood.

If Egypt built pyramids to honor the memory of her tyrannical kings, it is fitting that America should keep green the memory of those who died in defense of the liberty our ancestors won by battling against a king. What other nation has such good cause for honoring its heroes as America?

Not to uphold dynasties or emperors and kings do our soldiers battle, but for eternal truth and justice, and to guarantee to all over whom the flag of our country floats the advantages of the blessings of the principles of the free republican government, which has made ours the leading one among the powerful nations of the earth. It is for this that American soldiers go forth cheerfully to endure the hardships of the soldier's life; to die, perhaps, the soldier's death.

* * * * *

The heroism of those whose graves we decorate, whether they be "The Boys of '61," or "The Boys of '98," is one of the bright jewels in the diadem that crowns the brow of American liberty. It is part of the heritage of every child born beneath our flag. Therefore, in honoring the men who died for the millions yet to come, for in giving testimony to the courage and loyalty of the men who sleep in soldiers' graves, we enhance the nation's glory and render the name American citizen of still more priceless value.

So long as nations, like individuals, are prone to forget the rights of contemporaries, war will be an unfortuante necessity. The question, then, for statesmen and humanitarians to consider is how best to avert the horrors of war.

In Gen. Washington's speech to both houses of congress, Jan. 8, 1790, we have the assurance of that great soldier and statesman that:

"To be prepared for war is one of the most effectual means of preserving peace."

The patriotism of American citizens renders it unnecessary to maintain such great armies as Europe seems forced to keep ready for action. But there are many other ways to prepare for war.

A nation whose people are ever ready to defend it against insult or aggression and to do battle for the right, commands universal respect.

"Eternal vigilance is the price of liberty," and not too great a price, our ancestors thought when at fearful odds they wrestled with a mighty foe, and like the stripling David came out of the conflict strong and free.

The destinies of nations are shaped by those who fight and die at their country's call. History is written in the blood of the brave and the true. But the manhood of a nation is formed by the hand that rocks the cradle. So long as American mothers teach their sons that the greatest possible privilege and the highest honor is to fight for country, its safety and its honor, so long shall we have a nation in whose honor, chivalry, glory and patriotism shall dominate. Would we check the greed for wealth and power, and stop the mad career of a mammon worship let us encourage the cultivation of high ideals and lofty ambitions. Let us cherish the memory of our dead heroes and while we minister to the necessities of the living, let us not forget the dead, but as each Memorial Day rolls round, let us scatter flowers above the sacred dust and renew our tributes of admiration and gratitude.

Motion and Color.

The relations between light and the eye are wonderful, and the rapidity of the vibrations of the atmosphere necessary to produce color sensations are amazing. To get the sensation of redness our eyes are affected 482,000,000 times in a second; of yellowness, 540,000,000, and of violet, 707,000,000. So that the seven-hued rainbow, whose firm and subtle flame is reared out of drops of water that are ever shifting, plays upon the human eye in a manner so astounding that the strongest mind might stager beneath the awful revelation.—London Opinion.

Releases and Appointments.

Releases.

Middle Tennessee conference.—L. R. Jensen, H. J. Foulger, Jr.

Virginia conference—Geo. H. Emery.

Appointments.

Virginia conference—Isaac Clegg.

Transfers.

R. W. Smith, of the Chattanooga conference, has been called to labor in the office.